57

MINUTES

OF THE

FIFTY-FIRST ANNIVERSARY

OF THE

MISSISSIPPI

Baptist Association,

HELD WITH THE

LIBERTY CHURCH, AMITE COUNTY, MISS.,

ON

The 3d, 4th and 5th of October, 1857.

NEW ORLEANS:
PRINTED AT THE "TRUE DELTA" OFFICE, ST. CHARLES STREET.
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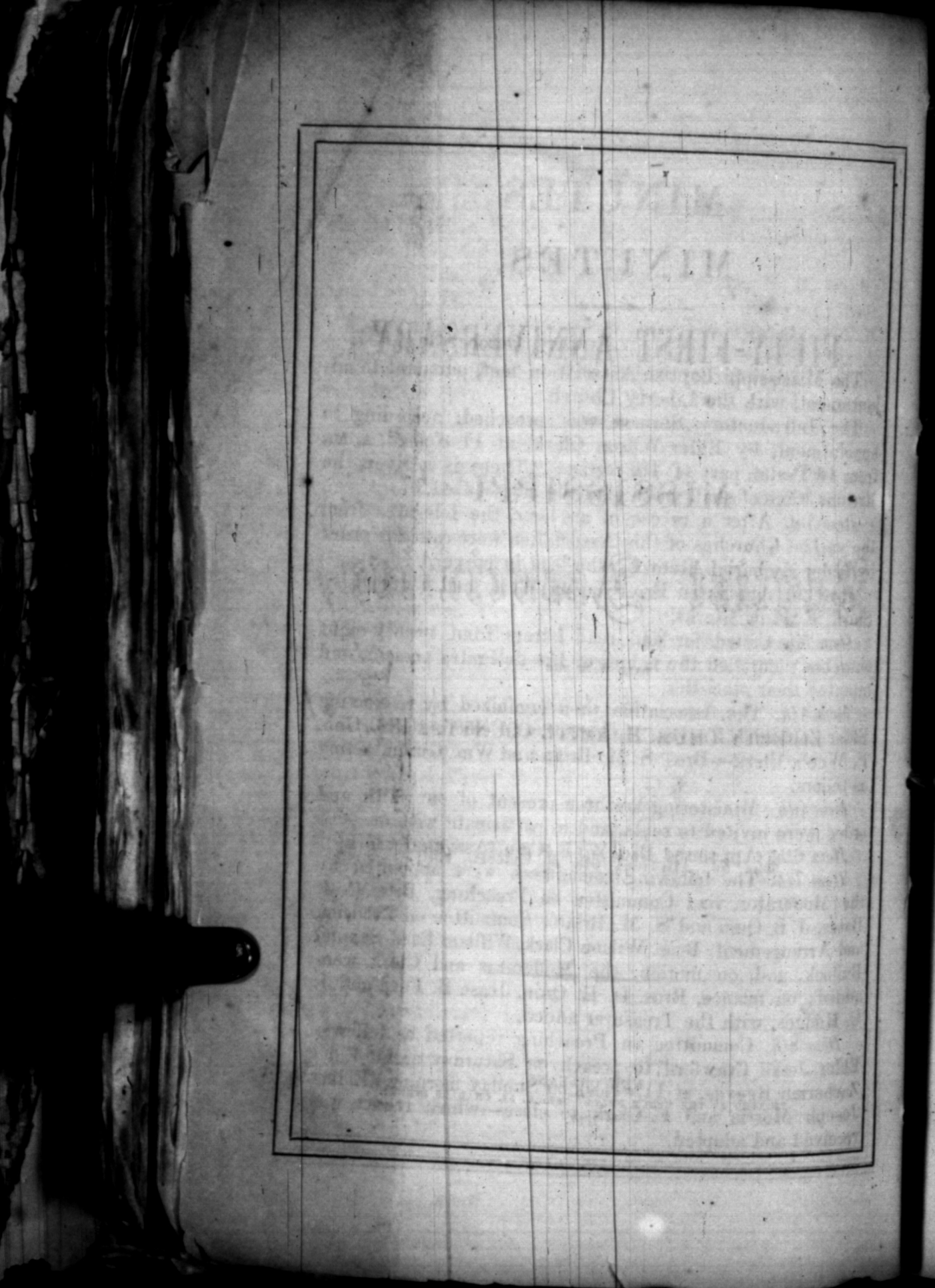

MINUTES.

LIBERTY, October 3d, 1857.

The Mississippi Baptist Association met, pursuant to adjournment, with the Liberty Church.

The Introductory Sermon was preached, according to appointment, by Elder Wilson Clark, at 11 o'clock, A. M., from 46 Psalm, part of 4th verse: "There is a river, the streams whereof shall make glad the city of God."

Item 1*st*. After a recess of an hour, the delegates from the various Churches of this Association were called to order by Elder Zachariah Reeves, who lead in prayer.

Item 2*d*. Appointed Bro. Geo. F. Webb and Elder M. S. Shirk, Reading Clerks.

Item 3*d*. Called for and read letters from twenty-eight churches; enrolled the names of the delegates present, and minuted their statistics.

Item 4*th*. The Association then organized by re-electing Elder Zachariah Reeves, Moderator, and electing Bro. Geo. F. Webb, Clerk—Bros. S. M. Brian and Wm. Guinn, acting as tellers.

Item 5*th*. Ministering brethren present of our faith and order were invited to seats, and to participate with us.

Item 6*th*. Appointed Bro. W. F. Cain, Assistant Clerk.

Item 7*th*. The following committees were appointed by the Moderator, viz: Committee on Preaching, Bros. C. J. Bates, J. B. Quin and S. M. Brian; Committee on Revision and Arrangement, Bros. Wilson Clark, William East, Samuel Bullock, and, on motion, the Moderator and Clerk were added; on finance, Bros. D. H. Quin, Jesse E. Ford and J. C. Hodges, with the Treasurer added.

Item 8*th*. Committee on Preaching reported as follows: Elder Jesse Crawford to preach on Saturday night, Elder Zachariah Reeves, at 11 o'clock on Sunday morning; Elders Joseph Morris and F. Clark to close—which report was received and adopted.

Item 9*th*. On motion it was ageed that a public collection should be taken up on to-morrow, for missionary purposes.

Item 10*th*. On motion, the following brothers, viz: D. H. Quin, Jas. B. Quin, Zachariah Reeves, J. S. Taylor, Richard E. Bates, W. F. Cain, S. M. Brian, and C. J. Bates, were appointed to request a copy of the reply of Elder M. S. Shirk, to the published address of Reverend John A. Smylie, of the Presbytarian Church, and that said reply be read before the association on Monday, by Elder M. S. Shirk.

Item 11*th*. On motion, corresponding letters from sister associations were called for, and received as follows, viz: received letter and minutes from Pearl River Association, by hands of messengers, Elders Jesse Crawford and Calvin Magee; received letter and minutes from Eastern Louisiana Association, by hand of messenger, A. Pennington; from Mississippi River Association, letter and minutes, by hands of her messengers, Elder Thos. Adams, Deacon L. A. Duncan, Brothers A. W. Smith and J. R. Jackson, Elder Henry Nabring and Elder Edwards; from Ebenezer Association, letter by hand of Brother N. B. Robinson, messenger;

Therefore the following appointments were made, viz: Elders Z. Reeves, Taylor, and Brother Samuel Bullock, appointed messengers, and Brother Taylor to write the letter to Pearl River Association; to the Eastern Louisiana Association, appointed as messengers, Brothers W. L. Johns and S. M. Brian, and Brother Brian to write; to the Mississippi River Association, appointed Elders M. S. Shirk and T. Kingsbury, and Brother Shirk to write; to the Ebenezer Association, appointed Elders W. Clark and Z. Reeves, and Brother James B. Quin to write; to the Union Association, appointed Elders William East, and T. J. Hudson, as messengers, and Brother William East to write their letter.

Item 12*th*. On motion, the association adjourned to meet on Monday morning next, at 9 o'clock. Prayer, by Elder Joseph Morris.

According to appointment, Elders Zachariah Reeves, Joseph Morris and F. Clark, preached to a large concourse of people, in the order of their appointment. At the close of the services of the day, much feeling was manifested in the

audience, and many mourners asked an interest in the prayers of God's people.

MONDAY MORNING, October 5th, 1857.

Item 13*th*. The association met, pursuant to adjournment. Prayer by Elder Jesse Crawford.

Item 14*th*. The Committee on revision and arrangement, reported as follows, viz:

1st. Call the Roll.
2d. Read the Rules of Decorum.
3d. Call for Reports.
4th. Call for the abstracts of letters from the Churches in correspondence with this body.
5th. Call for Corresponding Letters.
6th. Call for Queries.
7th. Motions and Resolutions.
8th. Appointments.
9th. Adjournment.

Respectfully submitted,
WILSON CLARK, *Chairman.*

Item 15*th*. On motion, the rules of decorum and powers of the association, were read by Brother Geo. F. Webb.

Item 16*th*. Brother Tabor excused from further attendance on this association.

Item 17*th*. The Report of Brother J. B. Quin, treasurer of missionary and benevolent funds, received and adopted. (See appendix A.)

Item 18*th*. The abstracts of Church letters read in place of circular letter. (See appendix B.)

Item 19*th*. The Report of the Board of Visitors of the Amite Female Seminary, under the supervision of Elder M. S. Shirk and others, read and adopted, (see appendix C,) and the following brethren were appointed a Board of Visitors to said Seminary, and report to the next meeting of this association, as to the manner of its conduct, viz: Elders Zachariah Reeves, T. Kingsbury, F. Clark, H. McKnight, J. F. Thompson, and Brothers G. P. Claughton, L. Perkins, W. L. Johns, W. P. Dodds, W. Elzy, J. B. Quin, S. W. Bullock, J. W. Felder, C. J. Bates, W. F. Cain, J.

L. Downs, Moses Jackson, R. B. Dickey, J. R. Cotton, R. E. Bates, Geo. F. Webb, Thomas Harris. E. L. Bramblet, D. H. Quin, S. M. Brian, S. Davis, J. R. Jackson, who are hereby requested to visit said School during the scholastic year, ending July, 1858, and the examination at the close of said scholastic year.

Item 20*th*. The Report of the Financial Committee on Brother J. A. Jenkin's Report, as treasurer of the Associational fund, received and adopted. (See appendix D.)

Item 21*st*. The Committee on denominational books reported, and the Committee continued, with Brother E. L. Bramblet, added. (See appendix 4.)

Item 22*d*. Elder M. S. Shirk, read his sermon and rejoinder to the address of Rev. John A. Smyile, according to request of committee appointed to obtain copies thereof, which sermon and rejoinder were approved of by the association, and ordered to be printed with the minutes of this body. (See appendix E. and F.)

Item 23*d*. The application of the Cold Spring and Pioneer Baptist Churches for admission into this association, were granted, and they received into the full fellowship of this body; their articles of faith being read and found orthodox.

Item 24*th*. On motion of Elder M. S. Shirk, the Moderator appointed D. H. Quin, M. S. Shirk, and by motion, Z. Reeves, added, as messengers to the State Convention, from this association, and Bro. Geo. F. Webb, to write their letter.

Item 25*th*. On motion, one-third of the collections of Sabbath morning, amounting to $33.83, was paid over by Bro. J. B. Quin, Treasurer, to Elder H. Nabring, to assist in the erection of a German Baptist Church in New Orleans.

Item 26*th*. On motion, "The Mississippi Baptist," a newspaper published at Jackson, Miss., is hereby recommended to the Baptist denomination as well worthy their support and patronage.

Item 27*th*. On motion, the Salem Church received a letter from this to join the Pearl River Association.

Item 28*th*. On motion, Elder Z. Reeves, Bros. J. B. Quin and W. F. Cain, were appointed to obtain information respecting obituary notices of Elder Shadrick Coker, and Bro. Lewis McGehee, deceased.

Item 29*th*. A vote was taken upon the question as to the time and place of the next meeting of this body, which resulted in favor of the Mount Zion Church, 16 miles north of Liberty, and to commence on Saturday, before the first Lord's Day in October, A. D. 1858.

Item 30*th*. On motion, the association went into an election of a minister to preach the Introductory Sermon at the next meeting of this body, which resulted in favor of Elder M. S. Shirk, and Elder William East, his alternate.

Item 31*st*. On motion, the association agreed to elect in future by ballot, the person to preach the Introductory Sermon, and the one receiving the highest vote to preach, and the next highest be his alternate.

Item. 32*d*. On motion, fifteen hundred copies of the minutes of this Association, with the sermon and rejoinder of Elder M. S. Shirk, were ordered to be printed.

Item 33*d*. On motion of Brother James A. Jenkins, Brother George F. Webb was allowed twenty dollars, for superintending the printing of these minutes.

Item 34*th*. On motion of Brother J. B. Quin, the thanks of this Association were tendered the brethern and friends for the hospitable manner they have entertained the delegates during their sitting.

Item 35*th*. On motion, the thanks of this association were tendered the Moderator and Clerk, for the prompt and eficient discharge of their duties.

Item 36*th*. A collection was taken up by the association for the purpose of aiding Brother H. Nabring, of New Orleans, to erect a German Baptist Church in that city, and the sum of $109 was collected and paid over to Brother Nabring, for that purpose.

Item 37*th*. Brother Wm. Duncan, General Agent of the New Orleans Baptist Book and Publication Society, being invited, explained the object of said organization.

Item 38*th*. On motion, the association adjourned to meet the Saturday before the first Lord's Day in October, A. D. 1858.

ZACHARIAH REEVES, MODERATOR.

GEO. F. WEBB, CLERK.

APPENDIX A.

James B. Quin, Treasurer of Missionary and Benevolent fund, in account with the Mississippi Baptist Association.

Your Treasurer charges himself as follows, viz:

To this sum received for Foreign Missions	$28 50	
" " " " African "	17 15	
" " " " Domestic "	21 00	
" " " " Bible Board, S. B. C.	14 50	
" " " from Liberty Church per Bro. B. Bates	10 00	
" cash in hand as per last report	2 25	
		$93 40

Your Treasurer prays allowance as follows, viz:

To this sum paid A. Thomas, on account Foreign Missions,	$45 25	
" " " Wm. Hornbuckle, for Domestic and Indian Missions,	23 00	
" " " Charles A. Fuller, Bible Board S. B. Committe	12 20	
" " " Elbut Rush	10 00	
		$90 45
Balance in hands of Treasurer		$2 95

Respectfully submitted,

JAMES B. QUIN, Treasurer.

Report of Financial Committee on Missionary and Benevolent funds in the hands of Brother J. B. Quin, Treasurer of said funds:

Received from New Providence Church, for Foreign Missions, $11, and Domestic Missions, $11	$ 22 00
Received from Ebenezer Church, Indian Mission, $2 50, African Mission, $1 00, Foreign Mission, $1 50, Domestic Mission, $5 00, Bible Committee, $4 50, Education, $4 00,	18 50
Received from Zion Hill Bible Cause,	3 00
Received from Hopewell Church, Indian Mission, $5 00, Domestic Mission, $5 00,	10 00
Received from Marshill, Indian Mission, $5 00, China Mission, $5 00, Bible Cause, $5 00	15 00
Received from Jackson Church, African Mission,	6 00
Received from Mount Pleasant, Bible Cause,	3 00
Received from Joseph Hart, Foreign Mission, $2 00, Home Mission, $1 00, Bible Cause, $1 00,	4 00
Received from Samuel Cubstad, Foreign Mission,	1 00
Received from Mount Zion, Franklin County, Bible Cause,	5 00
Received from Borgue Chitto Church, Foreign Mission, $23 00 Indian Mission, $14 75, Bible Cause, $6 50	44 25
Received from H. B. Cole, Domestic Mission,	1 00
Received from Persey's Creek, Foreign Mission, $6 75, Domestic Mission, $6 75	13 50
Received from William McCullough, Indian Mission,	1 00
Received from Holmesville Church, Foreign Mission,	10 00

Received from Bethell Church, Foreign Mission, $5 50, Domestic Mission, $5 50	$ 11 00
Received from Public Collection at Liberty on Sabbath	101 50
	$269 75

Respectfully submitted,

D. H. QUIN,
J. E. FORD,
J. C. HODGES, } Committee.

RECAPITULATION.

Foreign Missions	$ 65 75
Domestic Missions	35 25
Indian Missions	28 25
Bible Board, S. B. C.	28 00
African Missions	7 00
Education	4 00
Public collection on Sabbath at Association	101 50
	$269 75

D. H. QUIN,
J. E. FORD,
J. C. HODGES, } Committee.

APPENDIX B.

The Committee on the Abstract Report of the state of the Churches composing the Mississippi Association, beg leave to submit the following Report:

New Providence Church.—This church reports: Peace, harmony and good feeling exist among all members. There have been no additions during the year; coldness and barrenness in the cause of Christ. It seems that the Lord has withdrawn his presence from us; but we live, hoping seed-time and harvest may yet come. We have had the faithful labors of Elder M. S. Shirk.

Ebenezer Church.—This church reports a want of regular meeting in consequence of the ill health of its pastor, Elder M. S. Shirk. The prayer meetings have been kept up monthly, and the Sabbath School is in a flourishing condition.

East Fork Church.—This church reports: We have had no additions, but the blessings of peace and uninterrupted fellowship have been with us throughout the year. We have enjoyed the pastoral labors of Elder Z. Reeves.

Zion Hill Church.—This church reports: We are in a cold and luke-warm condition, some unpleasant things have occurred in our church; but in the midst of all our troubles, the Lord has revived us, and some of the redeemer's children have returned again to His Kingdom. We ask an interest in the prayers of the association.

Shloh Church.—no letter.

Galilee Church.—This church reports: We have enjoyed the labors of Elder M. S. Shirk, who preaches to us once a month. His labors have, we believe, been instrumental in building up the church in the faith of the Gospel. There have been a few additions to the church.

Hopewell Church.—This church reports: Peace and harmony reign among their little flock. The brethren and sisters seem to dwell together in unity. We have monthly preaching by Elder Wm. Mullens.

Marshill Church.—This church reports: We are all at peace, and our Heavenly Father has blessed us. Four precious souls have united with us by experience this year. Our congregations are large and attentive. Many persons seem to take a deep interest in the subject of religion. We have the gospel preached to us by Elder Z. Reeves.

Salem Church.—This church reports a healthy condition; and asks a letter of dismission, to unite with the Pearl River Association.

Friendship Church, Franklin Co.—This church reports: We regret to say that we are in a languishing condition, in consequence of the ill health of our pastor, Elder Wm. H. Bailey. We desire an interest in your prayers; and pray the Lord to revive His work in our midst.

Ramah Church.—This church reports: We enjoy peace and harmony. The Lord has visited us with His smiles in adding to our number. We also ask an interest in your prayers.

Jackson Church, La.—This church reports: We have preaching on the second and fourth Sabbaths, and Saturday before the second Lord's day in each month. We also have a Book Fund in the hands of a committee of one, to purchase our denominational books and to sell them. The proceeds of sales are again laid out in books, and in the course

of the year, the money is turned over several times. We enjoy the ministerial labors of Elder Thomas Adams.

Mount Pleasant Church.—This church reports: We enjoy peace and harmony. We have the pastoral labors of Elder C. McGee.

Liberty Church.—This church reports: Though we have had but few additions to our church during the last associational year, and have been pained in having to exclude several of our members, yet, our labors have not been in vain, as may be seen by reference to our statistics. We have a large membership; and no more have been excluded than might be reasonably expected. Some have again been restored to our fellowship, some have fallen asleep.

We pray the blessing of Heaven upon the deliberations of the association in our midst. May the Great Head of the church be here to cement our hearts in the bonds of christian fellowship; and may here, and elsewhere, His Kingdom be extended and established.

We enjoy the faithful labors of our beloved pastor, Elder Thomas Adams.

Mount Zion Church, Franklin Co.—This church reports: We have many manifestations of the goodness of God since we met you last, inasmuch as he has blessed us with the visitation of His Holy Spirit, by converting many of our friends and neighbors to a lively hope in the Saviour. We have the labors of Elder Z. Reeves.

Friendship (Pike Co.) Church.—This church reports: We have had but few accessions to the church since the last meeting of your body; yet, we feel that we have no cause to murmur or complain. We are in peace and harmony. Union and brotherly love seem to characterize all our deliberations. Good religious feeling exists in the church and neighborhood. We desire your prayers in our behalf. Elder Wilson Clark, is our pastor for the year, and Samuel Bullock, licentiate.

Spring Hill Church.—This church reports: We have great reason to thank our Heavenly Father for His perpetual mercies to us, in giving us health and peace, while we have to mourn over our imperfection and want of zeal

in His cause. We sincerely desire an interest in your prayers.

Mount Zion (Copiah Co.) Church.—This church reports: We are at peace among ourselves. We have the Gospel preached to us monthly by our beloved brother, Elder Wm. East. We, in our last communication, failed to transmit the ordination of our beloved brother, T. J. Hutson, to the ministry.

Bogue Chitto Church.—This church reports: We are in a very flourishing condition—baptized nineteen. Elder Z. Reeves, is our pastor.

Mount Moriah Church.—This church reports: We have not had regular pastoral labors in consequence of the ill health of our pastor, Elder Wm. Bailey. We ask an interest in your prayers.

Sarepta Church.—This church reports: Although we have had to pass through some serious difficulties in our church since our last communication, we now are able to rejoice that we are at peace, and that we have good reason to hope that the Lord has not forsaken his church at Sarepta. Brethren, pray for us.

Macedonia Church.—This church reports: We are at peace. We have the ministerial labors of Elder Wm. East.

Percy's Creek Church.—This church reports: We regret to say that we are luke-warm in the Redeemer's cause; and we would kindly ask an interest in the prayers of your body, while in session, and each of the churches at all times. We have the ministerial labors of Elder T. Kingsberry.

St. Helena Church.—This church reports: We, as a church, have but little to report. We have had no revival of religion in our church during the last year. We ask an interest in your prayers.

Bethel Church.—This church reports: We have had several accessions to our church this year. Our congregation is increasing in number and interest; and beg an interest in your prayers.

Shady Grove Church.—This church reports a healthy condition.

Fort Adams Church.—This church reports: We have had many difficulties and trials; but there is no evidence

that they have been for our good. Our church still continues in a luke-warm condition. Brethren, pray for us.

Holmesville Church.—This church reports a healthy condition, and asks the association to remember them in their prayers.

W. CLARK, Chairman,
Committee on Arrangement and Revision.

APPENDIX C.

To the Mississippi Baptist Association.

Whereas, at the last regular meeting of your body, the undersigned, with others, were appointed a Board of Visitors, to visit the Amite Female Seminary, then, and now being under the supervision of Elder M. S. Shirk, principal, with other assistant teachers; and, whereas, in discharge of the duties assigned, your Board have visited said institution at times during the past session, and marked its progress in all the departments of literature, arts and sciences, taught in said school; and, whereas, on the 7th, 8th and 9th days of July, 1857, at the close of the scholastic year, commencing September , 1856, the annual examination of said Seminary came off, the exercises of which, we, your Board, have witnessed from day to day, commencing with the first rudiments of the juvenile class, continuing through all the gradations of the intermediate classes, to the highest branches of the senior class; that from the spelling and reading of the infantile pupils, to the exercises in Moral Science, Political Economy, Intellectual Philosophy, and all the higher branches taught in the senior class, we have been gratified beyond our highest expectation, observing demonstration after demonstration, in all the branches of Mathematics, from the primary rules of Arithmetic, to the most intricate problems of Algebra, Trigonometry, &c.; the young ladies giving satisfactory evidence of a thorough discipline and mental training by their teachers, not a mere superficial knowledge of the outlines of the various parts of their course of study, but a thorough understanding of the principles of science, and their practical application to the great affairs of life.

The essays, compositions, and abstracts, read by the young ladies, were productions of laborious thought; elegance of style and manner of reading, that elicited repeated applause from the audience, and, in our judgment, worthy the highest commendation. The musical department, both vocal and instrumental, has claims upon our admiration; the high strung instruments discoursed their sweet sounds under the control of skillful hands, which, blended in unison with rapturous peals of vocal music from the young ladies, filled the room with melody. Their exercises, together with painting, &c., of themselves, gave evidence of the fact, that while the greatest attention had been given to the useful studies, the ornamental had not been neglected.

In reviewing, with some care, the conduct of this institution of learning during the last session, witnessing the examination throughout, we feel constrained to report, that in the judgment of this board, any recommendation we can give said school, will be fully endorsed, not only by the enlightened public, but by the parents and guardians who gave it their patronage; and were we to give a full detail of the advantages of this seminary of learning, it would be considered by those who have not made themselves acquainted with its advantages over most schools of the South, as a puff, or, to say the least of it, the truth presented with embellishments.

We, therefore, in conclusion, say, as a body, that the Amite Female Seminary, now under the management of Elder M. S. Shirk and his assistants, is in all respects worthy the patronage of the public; and we do not only endorse and recommend said school ourselves, but urge most strongly its claims to associational patronage and endorsement; being convinced that a grade of scholarship can be attained in said school that will reflect to its credit, and prepare the recipient for an efficient discharge of all the great duties and high behests of useful and active life.

The Board, therefore, adopt the foregoing Report, and the following Resolutions;

1st. *Resolved*, That in the opinion of this Board of Visitors, the first graduating class of this Seminary, consisting

of five young ladies, have passed their examination highly creditable to themselves, and their instructors.

2d. *Resolved*, That the Board of Visitors of said Amite Female Seminary, suggest to Elder M. S. Shirk, the principal of said school, (having a view to economy,) that he adopt a uniform dress suited to the seasons, among the young ladies attending said school, and that he dispense with all jewelry.

GEO. F. WEBB,
Secretary.

W. P. DODDS,
Chairman.

W. P. DODDS,
LEWIS PERKINS,
WM. L. JOHNS,
J. W. FELDER,
W. F. CAIN,
J. L. DOWNS,
GEO. F. WEBB,
D. H. QUIN,
J. R. JACKSON.

} Members of Board.

LIBERTY, July 9th, 1857.

APPENDIX D.

Report of Financial Committee on associational fund in hands of Brother James A. Jenkins, Treasurer of said fund.

The Treasurer received as follows, viz:

New Providence, $4 00, Ebenezer, $10 00, East Fork, $5 00	$19 00
Zion Hill, $3 00, Shiloah, $0 00, Galilee, $4 00, Hopewell, $5,	12 00
Marshill, $5 00, Salem, $5 00, Friendship, Franklin County, $5,	15 00
Ramah, $3 50, Jackson, $5 00, Mount Pleasant, $5 00, Liberty, $6,	19 50
Mount Zion, Franklin County, $8 00, Friendship, Pike County, $8,	16 00
Spring Hill, $4 00, Mount Zion, Copiah County, $10 00, Bogue Chitto, $8 00,	22 00
Mount Moriah, $5 00, Sarepta, $5 00, Macedonia, $4 00, Percy's Creek, $8 00,	22 00
St. Helena, $3 00, Bethell, $5 00, Shady Grove, $5 00, Fort Adams, $5 00,	18 00
Holmesville,	3 00
	$146 50
Balance in hands of Treasurer's last report	180 78
	$327 28
Paid out to Wilson Clark, $24 00	
" " " E. McCau, 10 00	
" " " Z. Reeves, 8 00	
	$42 00
Balance in hands of Treasurer,	$285 28

Respectfully submitted,

D. H. QUIN,
J. E. FORD,
J. C. HODGES, } Committee.

APPENDIX 4.

Brethern W. F. Cain, W. Z. Lea, and C. J. Bates, reported as follows:

The undersigned Committee, in pursuance of a resolution of the last annual meeting of this body, to purchase and sell books published by our denomination, beg leave to submit the following report:—

We have, without receiving any aid from the funds of the Churches, purchased and sold about $140 worth of books. Our labors, we believe, have been of signal service in promoting the cause of truth, and again we would recommend to the Association the importance of continuing the distribution of such books. We desire also to bring to the notice of the Association the importance of purchasing and distributing the Sabbath school books, published by our denomination.

Respectfully submitted,

W. F. CAIN,
W. Z. LEA,
C. J. BATES, } Committee.

APPENDIX E.

DISCOURSE.

EPHESIANS 5: 23.—
* * * "Christ is the head of the Church." * * * * *

It was foretold, Daniel 2: 34—45: "That a stone should be cut out of the mountain without hands, that should break in pieces the image which Nebuchadnezzar saw; and rolling onward, become a great mountain, and at length fill the whole earth." The prophet's own interpretation of which, was, that in the days of the Grecian and Roman Monarchies, and in the end of the Jewish Politico-ecclesiastical economy, the God of Heaven should *set up a Kingdom*, (mark the expression,) SET UP A KINGDOM. Not then that he should *remodel*, not that he should modify in any way our existing Kingdom, but set up a *new one*, a kingdom which should break in pieces and consume all others, and which should endure forever.

Commentators all agree that the Kingdom here alluded to, is the Gospel Church; which Church, or Kingdom, John the Baptist, in his very first sermon, proclaimed to be at hand; and which in the fullness of the predicted time, the advent of Jesus Christ introduced.

"*Christ is the head of the Church.*"

To this Kingdom, (THE CHURCH) your attention will now be directed.

The English word *church*, is not found in the Old Testament, but is of frequent occurrence in the New, and is a translation of the Greek word, ecclesia, (*ekklesia*) which primarily signifies an *assemblage* or *congregation*. The New Testament constantly employs the word in reference to the disciples of Christ, a society called out, chosen and selected from the world; thus its meaning becomes specific.

The *first* question to be considered, is, "Did Christ, or the Apostles, establish, or intend to establish, one visible organized body?" to be distinguished through all time as THE CHURCH, and of which all other societies of believers were to be constituent, subordinate parts or branches, or

had each body of christians an equal scriptural right to the distinctive name church?

These are questions of deep and thrilling interest to every lover of the truth.

This is strictly the point at issue between the advocates of spiritual christianity and religious freedom on the one hand, and papists and prelatists on the other.

Had Christ designed to secure worldly ends by the establishment of his kingdom, a visible, catholic unity, would have been necessary; but so far from this, he declares, "My Kingdom is not of this world." Again, Paul says: Romans 14: 17, "The Kingdom of God is not meat and drink;" i. e., it is not an earthly Kingdom, but a Kingdom of "righteousness, and peace, and joy in the Holy Ghost." Being therefore, a spiritual kingdom, it is both undesirable and unnecessary. The idea of such a body had its origin somewhere else than in the mind of Christ, or the Apostles, and must look for its development to a later age.

The advocates of Church unity rely chiefly on the following, and a few kindred passages: Christ loved the Church, and gave himself for it, Ephesians 5: 25. The Church of the living God, the pillar and ground of the truth, 1. Tim. 3: 15–16. But is it the only rational construction of these passages, that all christians must be members of one united visible Church? We think not. Had the Apostles intended that there should be but one Church, or that there should be national, or diocesan churches, would they have left us so in the dark, in regard to so important a doctrine? and if so, have they not rendered it yet more dark, *intensely dark*, by the use of such passages as the following: "*Paul went through Syria and Cilicia confirming* THE CHURCHES;" "*So were* THE CHURCHES *established in the faith;*" "*I robbed* OTHER CHURCHES, *taking wages of them to do you service;*" "*The* SEVEN CHURCHES *of Asia;*" "*Messengers of* THE CHURCHES;" *and* CHURCHES *throughout all Judea.*

We maintain that the presumptive argument, so far from favoring Church unity, is decidedly in favor of many Churches; "all similar in their structure, polity and doctrines." In fact all and every passage relied upon for proof of a *catholic* or *universal Church*, is fairly reconcilable with the idea

of *plurality*, and may be applied with propriety to any particular Church. Whereas, we find many expressions which cannot, on any common sense principle, be reconciled to the idea of an expansive unity.

But again, if any such Church was organized by Christ, or the Apostles, it must have had a location somewhere. It devolves upon the advocates of unity to tell us where.

We know that the earliest Church gathered under Apostolical preaching was that of Jerusalem. Did the Church at Jerusalem claim authority over other churches? Certainly not in the Apostles' times. Or, if so, when, where, on what page of what history is it found? The scriptures are entirely silent in regard to it.

The disciples were first called christians at Antioch. Did Antioch Church therefrom claim the right to lord it over God's heritage? I trow not. For here again the scriptures are silent. But suppose it was the prerogative of one of these churches to claim a supremacy. Then the Prophet was evidently mistaken in predicting that it should stand forever. Both these churches have been extinct for a thousand years, and neither Jerusalem nor Antioch can boast a christian Church to-day.

Where now is the seat of power? At Rome! Who authorized its removal to Rome? Not Jesus Christ—not the Apostles. The conclusion then is irresistible, that the Apostles constituted many churches, and that each was, in the fullest sense, entitled to the name, the immunities, and the authority of the Church of the Living God. In the language of Ahp. Whately, "It plainly appears from the sacred narrative, that though the many churches which the Apostles founded were branches of one *spiritual* brotherhood of which the Lord Jesus Christ is the heavenly head; though there was one Lord, one Faith, one Baptism for all of them; yet they were each a distinct, independent community *on earth*, united by the common principles on which they were founded, and by their mutual agreement, affection and respect; but not having any one recognized Head on earth, or acknowledging any sovereignty of one of these societies over others. Generally speaking, the Apostles appear to have clearly established a distinct Church in each considerable city; so

that there were several even in a single province; as e. g. in Macedonia, those of Philippi, Thessalonica, Berea, Amphipolis, etc., and the like in the province of Achaia, and elsewhere."

This, then, is the ground we take, believing it the only scriptural ground, that wherever there is a congregation of baptized believers, united for the observance of the ordinances of God's House, that society, or congregation, is to all intents and purposes a *Church*; and of it, "Christ is the head." That every such company of believers, thus united, taking the law of Christ for their rule of action, and faithfully executing it, is an independent body; it possesses all the *power*, *rights*, and *authority*, ever vested by Christ in any Church, or in any ecclesiastical body on earth, and is accountable for their exercise only to Christ, the Great Head of the Church. I claim therefore, for *this Church*, and for every and each *individual* Church, to which God in His providence has called me to minister, all the authority and all the privileges ever delegated to any Church on earth; and to *you*, my brethren, and *to all*, I must say, "One is our Master, even Christ, and all we are brethren."

What I wish now, in an especial manner, to urge upon your consideration is, that Christ, who purchased the Church with his own blood, claims the honor of being sole legislator in his Kingdom; and that the allegiance which the Disciples of Christ owe to Him as their Lord, Redeemer and King, requires that they receive nothing, practice nothing, own nothing in his worship, but what he has appointed, or comes sanctioned by his authority. For he is declared to be "the HEAD OVER ALL THINGS TO THE CHURCH, which is his body." And for its edification and perfection he gave originally "some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers."

These were ordained to serve a particular purpose, namely, the establishment of the Christian Church; but having accomplished their design, their offices successively ceased. The only office-bearers retained to the church, being *Bishops*, Pastors, or Shepherds and *Deacons*.

The Pastor's office, as derived from the scriptures, is to

preach the gospel, and to look after the spiritual welfare of the Church.

The Deacon's office relates to the temporalities of the Church, and mas easily be inferred from the meaning of the word *diaconos*, waiting servant. Subservient to the same great end we find two ordinances established by Jesus Christ, both of which are of universal and perpetual obligation on all believers and christian churches.

These are baptism and the Lord's Supper. Both are positive institutions, arising from the command of Christ alone. "BAPTISM, the *first* of the two christian ordinances, is the prescribed form of that public vow, or oath of consecration to Christ, which the scriptures enjoin on every believer. It was instituted with the ministry of John the Baptist by God's express command.—Luke 3: 2, 3. John 1: 33, ratified by the example and command of the Lord Jesus Christ.—Mark 1: 9, 11—Matthew 28: 19; and thus established as a standing ordinance of the Church to the end of time. The essence of Baptism is the immersion of a believer in water, unto the name of the Father, Son and Holy Ghost, performed in all good sincerity and decency, as an act of obedience to Christ"

Baptism, from its very nature, requires that the subjects of the rite, be persons capable of intellect and responsible action. If so, is it not an unwarranted assumption for any one to administer this ordinance upon the faith and pledge of a third party? Is it not a perversion to administer it to those who are incapable, either of moral apprehension, or appreciation of the act? These are controverted points, and you will require a reason.

To be brief then, we, as Baptists, believe that regenerated persons, and none others, are proper subjects for the ordinance; and that immersion, and nothing else, is scriptural baptism. *First*, From the meaning of the words *Bapto* and *Baptizo*, (Greek) Romanized, and transferred into the English New Testament, *baptize*; but which all our most learned lexicographers, almost all the learned professors in our Colleges and Universities, in both Europe and America, and all the Greeks to this day, assert to be immersion only. 2d. From the practice of Christ and the

Apostles—Mark 1: 9, 11; Acts 8: 12, 38; Romans 6: 3; Colossians 2: 12, etc. 3d. From the history of the Church, as given by Pedobaptists themselves, Mosheim, Neander, Giesler and others, declare that nothing but immersion was practiced for ages after the institution of the Church. Dr. Wall himself, a Pedobaptist, says: "The Presbyterian Church, founded by John Calvin, in 1560, at Geneva, is the first Protestant Church on earth that enjoyed sprinkling for baptism."

Still further is it a fact, that the Church of England, the Episcopal Church of America, until the time of Queen Elizabeth, practiced only immersion; that to this day baptisteries exist in all their churches built previous to 1650, A. D., and that sprinkling was finally imposed, not by a "*thus saith the Lord*," but by a *thus saith the English Parliament*. THUS SAITH A COURT OF CIVIL JUSTICE—See Parliamentary Acts, A. D., 1644. Then of course Jesus Christ exceeded his prerogative as "Head of the Church," the Apostles were consumately ignorant and superstitious in their reverence for his precept, and all the world was radically wrong, until enlightened by the superabundant wisdom of a British Parliament. Alas for human arrogance and presumption.

The Westminster Assembly decided that sprinkling should be obligatory on the Presbyterian Church of England, 1643, by a majority of one vote. *Twenty-five* voting in favor of, and *twenty-four* against it. With the Bible in our hands, and all these facts before us, how can we be anything else than immersionists? We are, however, charged with attaching undue importance to the ordinance of Baptism. But do we claim for it more than the scriptures require? We think it the duty of believers, but of none others, to be baptized. The Saviour's commission, under which we act, requires us first, to "*go and teach*," or *disciple*, then to baptize—Matthew 28: 19. John the Baptist required repentance and faith in the coming Messiah, as qualifications for baptism—Matthew 3: 5, 17; Luke 3: 3.

On the day of Penticost, "*They that gladly received the word were baptized.*"—Acts 2: 41. "When the Samaritans

believed Philip preaching the things concerning the Kingdom of God, he baptized them, both men and women."

"What doth hinder me to be baptized," said the Eunuch? "If thou *believest* with all thine heart thou mayest." These will be deemed sufficient; and from these and other like passages, with which the New Testament abounds, we conclude it is the convert's duty, yea, his *first* duty, to be baptized; because Christ, "The Head of the Church," has commanded it, and obedience is essential; and because we cannot believe that Christ would have imposed a NON-ESSENTIAL upon his Church and people.

Do not our Pedobaptist brethren go equally as far? Let us see.

"The Episcopal Church, in their book of Common Prayer—their standard of Faith—says: "by baptism we are regenerated and made members of Christ, the children of God and heirs of the kingdom of heaven."—See article Baptism.

The Presbyterian Confession of Faith, says: "By baptism we are brought into covenant with God, cleansed from the defilements of the flesh, and God doth *seal*, confirm and make over to us, all the benefits of the death of Christ."—See Philadelphia edition, A. D., 1828, pp. 121, 122, 123.

The Methodist Discipline, says: "Without baptism we cannot enter into heaven." Wesley, in vol. 6, p. 16 of his work says: "in the ordinary way infants cannot be saved unless original sin is washed away by baptism." Again, in his guide to Infant Baptism, he says: "Infants, without baptism, are *liable* to eternal damnation." These are, however, only incidental, we quote them not as authority, not for invidious comparison.

We are disposed neither to believe nor practice simply because others do, but rely solely upon the word of God. Our authority in all matters of faith and practice is, the command of Christ. We must have a "*Thus, saith the Lord.*" In appealing, therefore, to the Inspired Oracles, we feel it obligatory on the Church to "observe *all things* whatsoever Christ hath commanded," and to *practice as he* commanded. If so, then we are bound to maintain the law of baptism, in its integrity and purity.

Second.—We are now to consider the institution of the LORD'S SUPPER.

This ordinance was instituted by the Lord Jesus, in person, during that solemn night in which he was betrayed—See Matthew 26: 26, 29; 1. Cor. 11: 23, 26.

Its design is to "show forth the Lord's death." This is the most momentous event in the world's history. Its expiatory nature is the most important doctrine to be substantiated. The Lord's supper testifies to the one and teaches the other."

"The communicant declares his entire reliance on the atonement of Christ for salvation, and his sole dependence upon him for the support of spiritual life.

"It is a spiritual feast, at which the Saviour is present at the head of his spiritual family." Through it he assures each member of his condescending love. "The sincere communicant honors the Saviour's cross, and testifies that the blood which he spilt thereon, is the only source of his peace, hope and joy. The Saviour assures him of pardon and eternal life through the efficacy of his sacrifice."

The Lord's Supper is, therefore, a Church ordinance. From its very nature it requires associated observance. Hence, while it proclaims to the world Christ crucified for the sins of men, the participation is an expression of fellowship, not between the individual members, as such, but of the *Church as a body*, one to another.

Here we are charged with exclusiveness and denominational bigotry, because the principle of Church communion necessarily restricts the participation to members of our own denomination. Here again is involved that important principle of the Baptist denomination, the independency of their churches. But all will agree that there must be restrictions somewhere. Where then shall they be placed? Where ought they to be placed? Where *must* they be placed in accordance with the Divine precept?

If we adopt the rule to commune with every Church that contains pious persons, then we must receive Catholics, Quakers and Mormons to our communion. Who now is prepared to sit down to the Lord's table with a mixed multitude of these orthodox, heterodox and errorists of every

class and grade, all fused into one common brotherhood for the special occasion? I apprehend none are.

Suppose then we adopt the rule to commune with all those, and only those, who are evangelical. To do this we must renounce and abandon all our principles as Baptists, give up our Bibles and our consciences to our sympathies, and admit pouring and sprinkling to be baptism; which, in all charity and candor, we cannot believe. Suppose, however, that we yield up our conscientious convictions in regard to the scriptural order of coming to the Lord's table, and invite all evangelical christians to commune with us? How are we to decide who are evangelical? "When Doctors disagree, who shall decide?" But this decided, then to be consistent, we must extend to them every other Church privilege.

With, perhaps, a single exception, all other denominations deny the independency of their churches, and locate the governing power in some body beyond the Church itself. These, too, restrict all their other church acts, *communion alone excepted*, to themselves. Baptists, on the contrary, maintaining the independency of the churches, the equality of their members, and the restriction of their acts, and ordinances; if they violate their principles by adopting mixed communion, they must necessarily adopt *mixed baptism* also. For all admit baptism to be pre-requisite to communion. And there will be no stopping point this side a total extinction of the denomination. It would be to blot out that Church, of which Sir Isaac Newton says: "It is the only Church that refuses to symbolize in any measure with the Church of Rome; and *the only Church which keeps the ordinances* AS THEY WERE DELIVERED." Other denominations can, with their views of baptism, consistently unite in the supper. All admit immersion to be baptism. Let them then yield up the other two, sprinkling and pouring, and they will still have left all that we contend for. If, however, we yield immersion, we not only have *nothing* left, but we violate our own consciences, and sacrifice what all admit to be the truth. Would Christ, our head, approve of such communion? Would there be *really* any communion in it?

But, again, every Church is, from the very nature of the

case, obliged to restrict its communion to its own members, or have their discipline broken down and commune with their excluded members. For instance, the Presbyterians, for good reasons, exclude a member, and he goes and joins another Church, say the Methodist, and then at their next communion season he may present himself as a communicant, and they dare not reject him. The Baptists then exclude a member, no matter for what offence, and the next Sabbath he proposes himself and in due time becomes a member of a Pedobaptist Church, then at our very next communion Sabbath, he comes right up without any confession, or satisfaction whatever, and takes his seat as a communicant, and we can't help ourselves. You see where it leads. God commands us to "withdraw ourselves from those who walk disorderly," "*and with such an one not to eat*," that is not commune; but open communion obliges us to eat with them. Can that be right which puts us under necessity of violating the commands of Christ?

But again, as I wish to notice all the prominent objections urged against us, we are told that it is the Lord's table, and as such we have no right to debar any one from it.

It is the Lord's Table. True; and being His, he only has a right to prescribe the order of coming to it. As "Head of the Church," he says *believe* and be *baptized*, then *come to the table* and partake. Such was the order *He* established, and the Holy Ghost has never since changed this order of coming to the Lord's Table. Having, therefore, established precisely the order, and made it obligatory upon the Church to carry out that order, we dare not deviate. It is for this very reason, therefore, that we are so strict to obey the rules of admission to it.

The churches fellowshiped by the Apostles, all had one Lord, one faith and one baptism. Our fellowship extends just as far as did theirs.

It is the Lord's Table, and, therefore, we ought, it is said, to extend its privileges to all Christians. So, too, "it is the *Lord's* minister that we ordain, the *Lord's* officers that are appointed in the Church:" must we not invite all Christians to participate in these also? What consistency is there in taking in members long enough to eat, and then

turning them out? If we are at liberty to violate the established order in one instance, we are in all.

How, then, you will ask, are we to regard Christians of other denominations? As unbaptized, evidently. But baptism, you reply, is not a saving ordinance, but a mere *outward ceremony*. So is communion an outward ceremony. Neither is communion a saving ordinance. Yet they are both Church ordinances, and to be observed and practised by and in the Church, not out of it.

You unchurch us, then, say our Pedobaptist brethren. No, we only insist on the scriptural order. There we leave it. We are not responsible for that order, and dare not assume the responsibility of violating or changing it. If you are unchurched, do not charge it to the Baptists. Pointing out error, does not make us the authors of truth; no more does it make us responsible for the consequences of error. But it is said their error, if an error, is rather an infirmity than a fault, for they are sincere, and yet they do not see those things in the same light that we do. This is equivalent to saying, a man who is sincere cannot be wrong, or, at least, that his wrong should be tolerated. Will it do to act on this principle in temporal matters? Common sense says, no! Will it, then, answer to substitute sincerity for the positive truths of God's word? If so, then the scriptures are an unmeaning jargon. But if, after all, sincerity is to be the guide, then we are undoubtedly right, for we sincerely believe that we should do wrong to deviate from the law of Christ, in compliance to the mistakes of erring brethren, and that it would indicate a greater regard for the erring servant than for the infallible Lord.

But, say they, Christ communes with us, and yet you will not. How does he commune with you? Not by sitting at his table with you, but by sympathizing with you. We, too, sympathize with you in many ways, and would be the last to place an obstacle in the way of your usefulness or happiness. We are ready to take you by the hand and bid you God-speed in every good word and work. Ready — yes — ready to accompany you down to the very borders of Jordan, and into its stream; yet you hesitate. Why so? "This is the way," my brother;

"walk ye in it." You halt upon the bank. Well, brother, *we've got to go a little further*. Good-bye! Here, then, lies the difficulty. It is in close baptism, not in close communion.

Again, it is asked, how shall we commune together in heaven, if we cannot do it on earth? This question would seem to take for granted that the Lord's Supper will be administered in heaven—which, however, is not true. "In it we do show forth the Lord's death *until* he come." At his coming, it is to be abrogated, and to cease forever.

But, again, both the ordinances pertain to the militant Church state, in which the Bible is our rule, our statute book. "If Christ enacts different laws, and gives us a different statute book in heaven, we will obey them." "But all Christians will obey God in heaven, and so can consistently commune together."

I propose now to show that other denominations refuse to practice upon the principles they recommend to us, and that, in fact, all other denominations, classed as evangelical, practice restricted or close communion. In doing so, I disclaim, before hand, all intention of invidious comparison, ridicule or insult towards those who differ with me. I desire to convince, not to insult the gainsayer.

Take, now, the Episcopal Church, in order to communion with which "you must be able to produce a certificate of your baptism, which baptism must have been administered by an Episcopal minister."—*See Book of Common Prayer.* It is further to be observed that the Episcopal Church in America, and the same Church in England, will not commune together. In fact, "Dr. J. Milner, who visited England in A. D. 1836, and Dr. F. L. Hawks, in A. D. 1837, were neither of them admitted to preach in Episcopal pulpits, because they had not been ordained by British Episcopal hands."

The Presbyterian Church, as is well known, is divided into "Old School and New School." The Old School party have resolved in their General Assembly not to commune with the New School.—*See Assembly's Acts.*

In A. D., 1830, a division took place in the Methodist Church respecting Church government. A large and respect-

able portion of that body afterwards took the name of Protestant Methodists. With these, the Episcopal Methodists refuse to commune.

Let, now, a pious Quaker come in and propose communing with any one of these denominations, and though all will admit his piety, yet all will refuse him communion, because he rejects water baptism as a *non-essential.*

Is not this, then, close communion, and do not all practice it? Who, then, I ask, is most consistent with their principles — Baptist or Pedobaptist Churches?

Infant church membership is another bar to communion. We can find no authority for it in God's word. Its advocates refer us to the "*Abrahamic Covenant,*" and imagine a connection between it and baptism, but either there is no such connection, or our understanding is so obtuse as not to perceive it. Daniel declares that a *new kingdom* should be set up; not that the old one should be continued with certain alterations, adapting it to the new state of things, but it was to be *entirely* new. For says he, "It shall break in pieces and *destroy* all other kingdoms." Can language be clearer, or more in point? Then of course the kingdom, or covenant, of circumcision fell with (the) *all the kingdoms*, and is destroyed. This is not mere supposition, but we have scripture in proof. The Scribes and Pharisees went to John the Baptist demanding immersion for themselves and their children upon this very ground, that "baptism had come in the room of circumcision," and it is surprising that his rebuke, standing at the very threshold of the New Dispensation, did not annihilate forever, this transfer notion. "Think not," says he, "to say within yourselves we have Abraham"—*the covenant of circumcision*—"to our Father." "Bring forth" on the contrary, "fruits, the evidence of your repentance," "for" I say unto you, that the kingdom of circumcision is at an end, and "the kingdom of heaven" (*Daniel's New Kingdom now*) "is at hand."

Had baptism come in the room of circumcision, would John have spoken thus? If so, what right had he to refuse them baptism? Evidently none! Here then, is another barrier to our communing together. But neither do our Pedobaptist brethren commune with their infant church members. We,

on the contrary, invite all our own members, not under censure, to participate with us in the Lord's Supper.

Which now are the closer, Baptists or Pedobaptists?

Finally, open communion is unnecessary. Each denomination may commune as often as they please among themselves, without going abroad for it; and if a member is located where there is no Church of his own denomination, and wishes to walk with another people, why not unite with them?

In conclusion, for I have detained you too long, we are told that we ought to make sacrifices for the sake of our union. But what sacrifices do Pedobaptists propose to make? Just none! Baptists must make all. Suppose we do. What tendency can open or mixed communion have to bring the different denominations together? Evidently none in the world. "The ground of separation lies further back. It is found, (to speak with all charity) in an honest difference of sentiment. In different views of church building, and reason teaches that there can be nothing in an occasional interchange of communion between some of the floating members of the different churches to do away this difference of opinion." It has never done it in a single instance. It never will do it. The Presbyterian, after all his declarations of open communion, still adheres to his "*Confession of Faith*," and the Methodist to his "*Discipline*," and these are, in many points, quite antipodal. It does not, therefore, tend to unite, and all observation corroborates the fact that there is more brotherly love between Baptist churches and the different orders of Pedobaptist, than there is between any two of them one for the other.

But we ought to make sacrifice for the sake of *union* and the *promotion of Truth*. Well brethren, let us make sacrifices by all means, sacrifices of everything *but conscience*, and the *Word of God*, but of these, NEVER. Hold to these, and I pledge you the Baptists will be behind none in making sacrifices.

Come then brethren, and let us erect the altar, proclaim world-wide our resolution, and let all come.

Come up to the altar, brethren Methodists, Presbyterians, Baptists, Episcopalians. Come one, come all! and bring

your sacrifices—bring your Confessions, bring your Disciplines, bring your Prayer Books, bring your Tradition, bring your Analogical reasonings, your uninspired papers, and your expediences, bring them all and pile them there, and now let every man's right hand seize a fire-brand, kindle that mighty conflagration and burn them all up. Then let us take God's word and unite upon it—*The Bible, the whole Bible and nothing but the* BIBLE.

If we cannot agree to do this, can it be expected, ought we, before God I ask it, ought we to lay down our differences at the *Church door*, while we go in and commune together at the Lord's Table, and then no sooner pass the threshold, than we snatch them all up again and carry them away in our bosoms!

What communion! Think you God would approbate it? Never! Never!! Until, then, christians are prepared to come to these terms, there can be no such thing as union. Without it, union is not even desirable, for a union of such diversity of sentiment could never be harmonized, and could never be made to contribute to the advancement of the Redeemer's kingdom on earth. For my own part, I have but little hope of union. The time has not come for union. It remains then that we put on charity, *charity*, CHARITY. That we all take the Word of God, faithfully preach, and conscientiously walk in obedience to all the commands of God.

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall *add* unto these things, God shall add unto him the plagues that ore written in this book. And if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things, saith surely I come quickly. Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

APPENDIX F.

REJOINDER.

Since the publication of this discourse, the Rev. John A. Smylie, pastor of the Presbyterian Church at Liberty, has sent forth a pamphlet of some 33 pages, which he denominates a "Review" of my sermon, and which it will be expected I shall notice.

Permit me, then, to call your attention again to the original discourse, while I present more fully the arguments and authorities in support of the points controverted. First, then, as to the independency of the apostolic churches. See 1 Corinthians 12: 12 — "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit. For the body is not one member, but many." Vs. 27 — "Now ye are the body of Christ and members in particular." Eph. 2: 19, 20 — "Now ye are no more strangers and foreigners, but *fellow-citizens* with the saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 4: 1–6 — "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Vs. 16 — "*From whom* the whole body fitly joined together, and compacted by that which every joint supplieth &c." Eph. 5: 32 — "This is a great mystery: but I speak concerning Christ and the Church." The apostle was here addressing the individual Churches of Corinth and Ephesus, and arguing at length the equality of the members. "And so were the Churches established in the faith" — Acts 16: 5. "And so ordained he in all the Churches"

—1 Cor. 7 : 17. "As I have given order to the Churches of Galatia, even so do ye"—1 Cor. 16 : 1. "The Churches of Asia salute you"—16 : 19. "For what is it wherein ye are inferior to other Churches"—2 Cor. 12 : 13. "What thou seest, write in a book, and send it unto the seven Churches which are in Asia"—Rev. 1 : 11. Here we have clearly set forth the independence and the equality of the Churches.

These views are further confirmed by ecclesiastical history. See Mosheim, vol. 1, p. 72—"All the Churches in those primitive times were *independent* bodies; none of them were subject to the jurisdiction of any other. For though the Churches which were founded by the apostles themselves frequently had the honor shown them to be consulted in difficult and doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noonday, that all Christian Churches had *equal rights*, and were, in all respects, on a footing of equality." "Each Church was a kind of small independent republic, governing itself by its own laws, enacted, or, at least, sanctioned, by the people."—Ib., p. 116.

Coleman says of the apostolical Churches—"These Churches, wherever formed, became separate and independent bodies, competent to appoint their own officers, and to administer their own government, without reference or subordination to any *central authority* or *foreign power*." —Av. Christianity, chap 6, secs. 3, 4.

Apropos. Here is another item of history. The Synod of Philadelphia, in A. D. 1737, passed an act forbidding any "congregation, destitute of a pastor, to invite any minister or probationer to preach, without the concurrence of their presbytery," &c.—Hedge's History of the Presbyterian Church, vol. i., p. 206.

Again: "The Synod of Philadelphia twice unanimously resolved that *no minister should preach in any congregation without the consent of the* PRESBYTERY to which the congregation belonged."—Ib., vol. ii., p. 98.

Can any one now be at a loss to decide whether Baptist or Presbyterian Churches conform most nearly to the apostolic model?

But, to the second point. *Immersion*, and *nothing else*, is scriptural baptism. This I argue, first, from the original or primary signification of the words *bapto* and *baptizo*. Prof. Stuart says: "The original etymological root of both these verbs is the monosyllable BAII (*bap*), the *original* and literal meaning of which is *dip* or *plunge*."—Stuart on Baptism, p. 43.

To *bapto*, the lexicons assign also a secondary meaning, to *dye*, and in a few instances we should so translate it from the classics. But this is not the term used by the sacred writers to designate the New Testament ordinance. "*Baptizo* and its derivates are exclusively employed *when the rite of baptism is to be designated* in any form whatever; and in this case, *bapto* seems to be purposely as well as habitually excluded."—Stuart, p. 51. Even the tyro in language knows that the very object of *deriving* one word from another is to limit the import of the derivative, so as to make it more specific than the primitive word. This is true of *baptizo*. It is a specific term, as all Greek literature shows; and no specific term can mean three things. Mr. Smylie virtually admits that it signifies to immerse, but contends that it has also other modal meanings—c. pp. 20, 21. We deny that the word means anything but immerse. We say, that if *baptizo* means immerse, it does not mean sprinkle or pour. If it means sprinkle, it cannot mean immerse or pour. If it means pour, it cannot mean either sprinkle or immerse. Now, if Jesus Christ, in enjoining baptism, did not give a *specific* command, then it is impossible to know what he requires, and this impossibility releases us from all obligation to obey. I repeat it, no man is under obligation to be baptized, if he *cannot* know what baptism is. But, says Prof. Stuart, "*Bapto* and *baptizo* mean to *dip*, *plunge* or *immerse* into anything liquid"—p. 51. Again, he asks, "Is there, then, in the word *baptizo* itself, a meaning sufficiently definite and exclusive to imply, of *necessity*, that the rite of baptism was performed only by plunging? . . The answer which I feel *philosophically compelled* to give is, that the probability that *baptizo* implies *immersion*, is very considerable, and, on the whole, a predominate one."—Ib., p. 84. And, again, "ALL LEXICO-

GRAPHERS AND CRITICS OF ANY NOTE ARE AGREED IN THIS," that *baptizo* signifies to immerse, only Stuart, p. 51. Mr. SMYLIE says: "This declaration, in substance, is frequently found in the writings of Baptists, and in the mouths of their members; *but it is one for which there is no foundation in fact.*" The Andover Professor was, *certainly*, premature in his remark!! But how does Mr. Smylie undertake to support his assertion, in opposition to *all the rest* of the learned world? He goes to those very lexicographers — quotes Pickering, Greenfield, Donegan and Parkhurst, on the word *baptizo* — and, lo! the definitions which they all give are resolvable into immerse — not one of them says sprinkle or pour.

Mr. Smylie also quotes Dr. Carson, but equally mistakes his position. Dr. C. allows *bapto* to be the root verbal, and *baptizo* a derivate. *Bapto* he concedes to have two meanings — primarily, *to dip;* secondarily, *to dye;* and, with Prof. Stuart, makes them primarily equivalent to immerse, but subsequently employed by the classics to denote dyeing in any manner; while the derivative *baptizo* universally retains the original signification, *immerse* — never admitting the secondary meaning, in any case. This is also sanctioned by John Calvin, who is certainly good authority with Presbyterians. Calvin says: "With respect to the external symbol, I sincerely wish that the genuine institution of Christ had the influence it ought to have to repress the audacity of man. For, as though it were a contemptible thing to be baptized *in water*, *according* to the *precept* of Christ," &c. "THE VERY WORD BAPTIZO, however, signifies to *immerse;* and it is *certain* that *immersion was the practice of the* ANCIENT CHURCH."— Institutes, Book IV., chap. 15, sec. 19.

Why, then, it will be asked, did not Drs. Schaff, Anthon, Chambers, Knapp, Tholuck, Scott and Calvin — Professors Stuart, Woods, Drisler and Coleman, and all distinguished Pedobaptists who make these concessions — practice immersion? Let Calvin reply for all. "We see from this instance what was the baptismal rite amongst the ancients; *for they plunged the whole body in the water. Now,* 't is the *custom* for the minister to *sprinkle only the body or head.*"—

Calvin's Comment. on Acts 8: 38. He adds, by way of explanation, "It is certain that we want nothing which maketh to *the substance* of baptism. Wherefore, THE CHURCH DID GRANT LIBERTY TO HERSELF since the beginning to CHANGE the rites somewhat, excepting the substance." — Campbell and Macalla, p. 353; Campbell and Rice, p. 197.

Our Reviewer has just now fallen desperately in love with Origen, "who," he says, "lived in the third century, and was a native Greek, and the most celebrated scholar and teacher of his day," because, in one single instance — in Rev. 19: 13 — he puts "*rantizo*," (the Greek *word for* SPRINKLING, says Mr. Smylie, and truly — mark the admission.) "*for bapto.*" And, says Mr. S., "Origen uses *baptizo* in the sense of pouring."— 1 Kings 18: 31–35. Now, says he, "The authority of Origen for the meaning of a Greek word is worth more than that of Dr. Carson and *all the lexicographers* put together."— p. 12. This is a "sweeping assertion!"— equivalent to lexicographers and learned professors. And it concedes that they all favor immersion as the translation of *bapto* and *baptizo.* Admit, for argument, that Origen did use the language attributed to him. It would be no abuse of language to say, that the wood upon that altar was immersed. We often say, "I was soaked in the rain," "I have had a thorough dipping," &c.

But I deny that Origen used the language attributed to him and quoted by Mr. S. from Wall's History of Infant Baptism, vol. ii, p. 332. To support the denial, I will also refer to Wall's History. He says: "Concerning the authenticalness of Origen's works, there does need something to be said; for the Greek—which is the original—of all Origen's works *being lost*, except a very few, there *remains* only the Latin translations of them. And when these *translations* were collected together, a great many *spurious* ones were *added and mixed* with them, and went under his name."— Vol. i, chap. 5, p. 106. "BESIDES *this*," says Wall, "I do not remember that ANYTHING is cited from Origen in the Greek"— they are all taken from translations, instead of the original.—Ib., vol. iii, p. 546. Grotius, Huetius, Daillé and Dupin, all assert that a "great deal of what is ascribed

to Origen is an unknown author's, and a great deal is interpolated."—Ib., vol. iii, pp. 544–550.

Now he asks, "*What man in the world could persuade himself that an argument may be founded on such versions?* For how can he know whether Origen spoke anything like what he now reads, since the translators were so scandalously guilty of altering and putting in what they pleased?" —Wall's Hist., vol. iii, p. 549.

Mr. Daillé says that Ruffinus, the translator, "has so filthily managed, and so licentiously confounded, the writings of Origen, &c., which he has translated into Latin, that you will hardly find a page where he has not retrenched, or added, or altered something."—Wall's History, vol. iii, p. 547.

Mr. Smylie says: "This is one *clear case*," &c. I should say it is one very *muddy case*, and that Origen *don't help* him any.

But, says Mr. Smylie, page 9: "The classical meaning of these words, *bapto* and *baptizo*, is not properly the standard of what their meaning is in the Scriptures." Nor will he admit the *plain* reading of the Scriptures, for they teach immersion everywhere — sprinkling, nowhere.

Well, then, let us refer to ecclesiastical history. If the history of Christianity, from Christ to the present time, sustains immersion, may we not hope that expediencies and substitutes will be given up?

NEANDER says: "In respect to the form of baptism in the apostolic and primitive ages, it was in conformity of the original institution, and the *original* import of the symbol, performed by *immersion*, as a sign of entire baptism into the Holy Ghost, of being entirely penetrated by the same."—Ch. Hist., vol. i, pp. 310, 311.

MOSHEIM says: "In the *first* century, baptism was administered in convenient places, without the public assemblies, and by immersing the candidates wholly in water."—Eccl. Hist., vol. i, p. 87. "In the *second* century, the candidates for baptism were immersed wholly in water, with invocation of the sacred Trinity, according to the Saviour's precept."— Ib., p. 137. In the *third* century, baptism was publicly administered twice a year, "in the manner described

in the second century."—Ib., p. 189. Century *fourth*—"For the more convenient administration of baptism, sacred fonts or *baptisteria* were erected in the porches of the temples."—Ib., p. 280. And yet, says Mr. Smylie, p. 27, "I would here observe that, *so far as my reading* of history goes, the dogma, that *immersion only* is baptism, was first broached in the sixteenth century," &c. In proof, we are referred to Mosheim, Eccl. Hist., vol. iii, p. 230.

"So far as his reading goes"! Truly he has been a most superficial reader. As might be expected there is no such statement in the text of Mosheim, and he has only the translator's note to base it upon. Note 24 to pp. 232,233. This note refers to the Unitarian Catechism and Confession of Faith published at Cracow, A. D. 1574, and reads thus:—"On the subject of *baptism* they"—the Unitarians, (or subsequently Socinians)—"differ from other christians in this, that they make it to consist in *immersion* and *emersion*." etc. And this is the amount of Mr. Smylie's historical reading on the subject of Baptism!!! The particles "*in*," "*into*" and "*out of*," are to be understood in accordance with their *common-sense* meaning. "*In* Jordan," "*into* the water" and "*out of*," cannot in *any sense* be made to signify sprinkling.

But we do not rest the meaning of *baptizo* on these particles. We define it, in accordance with "all lexicographers, scholars and critics of *any note*," to be immerse, only; which, logically, philologically, and theologically means, going down "*into*" the water; being buried *beneath* the water, and then coming up "*out of*" the water.

Now for that "sweeping assertion,"—*and all the Greeks to this day*, assert to be immersion only. "After the lapse of several centuries, sprinkling gradually took the place of immersion. . . . The Eastern—or Greek—Church, however, in direct opposition to these views, has *uniformly* retained the form of immersion as *indispensable* to the validity of the ordinance, and *repeated* the rite whenever they have received to their communion persons who had been previously baptised in any other manner." Coleman An. Christianity, p. 397: chap. xix. "The mode of baptism by immersion, the Oriental—Greek—Church has always continued to preserve, even down to the present time. . . . They maintain that

Baptizo can mean nothing but *immerge;* and that *baptism by sprinkling* is as great a solecism as *immersion* by *aspersion;* and they claim to themselves the honor of having preserved the ancient sacred rite of the Church free from change and from corruption, which would destroy its significancy." Stuart on Baptism, pages 151, 152–3, passim. The assertion then was not extravagant—all the Greeks to this day—practice immersion only.

We come now to the Westminster Assembly; and I again assert that they imposed sprinkling upon the Presbyterian Church in A. D. 1643, by a majority of one vote.

Now Mr. Smylie asserts, p. 13, that "the Westminster Assembly had no authority over the Presbyterian Church of England,"—"that they could make nothing obligatory," etc. Let us see. Mosheim says, Church History, vol. iii, pp. 118, 19.—"In the year A. D. 1640, Charles 1st made war upon the Scots, but he found it necessary to agree to a truce, and also to assemble an English Parliament, which was called the *Long Parliament*, because it set twelve years, and which *favored* the Scots in their controversy with the King. His English subjects were now alienated from him; and to be able to contend with the English malcontents, the King concluded a peace with the Scots, *by which he agreed to the total abolition of Episcopacy*, and the entire restitution of Presbyterianism, as the only religion throughout Great Britain and Ireland. In A. D. 1642, commissioners from the *General Assembly of Scotland* were admitted *to sit* in the Westminster Assembly of divines; and *the Scots had great influence in all the Ecclesiastical affairs of England* till the time of Cromwell's usurpation. At their instance, in A. D. 1643,—*mark the date*—the English Parliament assented to the Scotch National Covenant, (Presbyterian *in* toto) somewhet modified, and now *denominated* the SOLEMN LEAGUE and COVENANT; which the *Parliament recommended,* and at length ENJOINED upon the whole English Nation."

We now introduce the question from Dr. Lightfoot, Vol. 1: page 5: Edition A. D. 1684: "Upon that proposition relating to Baptism—IT IS LAWFUL AND SUFFICIENT TO SPRINKLE THE CHILD—one in that Assembly attempted in a large discourse to prove that the word, translated Baptism, imports a *dipping*

over head; our author replied at large, and proved to the contrary. . . And when they came to the vote whether the Directory should run thus, THE MINISTER SHALL TAKE WATER AND SPRINKLE, or *pour it with his hand upon the face or forehead of the child;* some were *unwilling* to have *dipping* excluded; so that the vote came to an equality within one: for the one side there being *twenty-four*, and for the other twenty-five." Every unprejudiced mind must now concede that the question before the Westminster Assembly was, whether *sprinkling* should be adopted as baptism; that it was carried in the affirmative by one vote; and that is admitted to have been the casting vote of the Chairman, Dr. Lightfoot himself; that the Assembly had the authority, that they made it obligatory on the Presbyterian Church of England; and that it was so confirmed by an act of the British Parliament.

It remains briefly to defend the *quotations* from the Episcopal Prayer Book; The Presbyteriaa Confession of Faith, and the Methodist Discipline; *which*, says Mr. Smylie, "are not to be found in these Standards at all!!!" First, then, from the Prayer Book. "Q. How many Sacraments hath Christ ordained in his Church? Ans. Two only as generally *necessary* to salvation; that is to say, Baptism and the Lord's Supper." . . . . "Q. What is your name? Ans. N, or M. . . . Q. Who gave you this name? . . Ans. My sponsors in *Baptism; wherein I was made a member of Christ*, the CHILD of GOD and an INHERITOR of *the kingdom of heaven.*" Edition, A. D. 1838: page 135.

Not having a copy of the Presbyterian Confession of Faith of A. D. 1828, in lieu of—I quote now from The Institutes of John Calvin; the HEAD and FATHER of Presbyterianism. The Confession being only a repetition, in concise form, of the doctrines here set forth.

Calvin says, "I know the common opinion is, that remission of sins, which at our *first regeneration* was received by BAPTISM ALONE, is afterwards obtained by repentance, and the *benefit* of the keys. But the advocates of *this* opinion have fallen into an error, for want of considering that the *power* of the KEYS"—SEAL, says the Confession—"of which they speak, is so *dependant on Baptism*, that it cannot by *any means* be *separated* from it. . . . The last advantage

which our faith receives from baptism, is the *certain* testimony it affords us, that we are not only *ingrafted into* the LIFE AND DEATH OF CHRIST, but are *so united* as to be PARTAKERS OF ALL HIS BENEFITS." Book iv: chap. 15.

Here is the very sentiment, and in almost the *precise language* of the Confession of Faith. Now Mr. Smylie says, the Doctrinal part of the Confession has never been changed. Are we then to regard it as *still teaching* the above doctrine? or is his reading again at fault? The title page of the Edition A. D. 1850 says, "amended" etc.

But Mr. Smylie, for his Church, denies holding the doctrine of baptismal regeneration. Very well, I do not wish to force it upon them; but rejoice the rather, that they have abandoned the sentiment. The present reading of the Confession would have served my purpose as well, had it been at hand. In fact I should feel disposed in preparing my manuscript for re-publication to adopt the readings of the latest edition of the Confession, was it not that Mr. Smylie has seized upon these quotations, especially, in order manifestly, to divert the attention of his readers from the main subjects of my discourse. THE METHODIST DISCIPLINE says, "*None can enter into the* KINGDOM OF GOD, *except* he be regenerate and *born anew of water*," etc. Art. Infant Baptism, page 103: Edition, A. D. 1840.

Again, Wesley's Doctrinal Tracts;—published in the Discipline until A. D. 1812,—says, "By baptism we who were by nature the children of wrath, are made the children of God."—pp. 247–51. Dr. Winan's letter, and Mr. Price's note to the contrary, notwithstanding.

In regard to Communion, I have but a word to say in reply to Mr. Smylie's assertion, p. 22. The very independency of our Churches is a protection against the intrusion of excluded members to the communion table. We are under obligation to admit none except the members of our own Church. If we do so at all, it is only by way of christian courtesy.

The Biblical Repertory and Mr. Smylie, find a convenient way of disposing of the proposition to the Old School Presbyterian General Assembly, to commune with the New School General Assembly, in session at the same time in

Philadelphia, A. D. 1846. Here is the other view, the facts, as given by impartial authority and one that could have had no motive for *concealing* any part of the facts. "The Old and New School General Assemblies being in session at the same time, A. D. 1846, in Philadelphia, the latter sent a note of invitation to the former to unite with them in communion at the Lord's Table on the Sabbath. Mr. Watt, of Tennessee, advocated the inter-communion. He said—'it is *not a* Presbyterian table—an Old School Presbyterian—but the Lord's,' etc. Mr. Wilson, of Cincinnati, said,—'The brother on my right, (Mr. Wilson,) says it is not a Presbyterian table, but the Lord's table. The remark is often made, but it is a mistake. We are to guard this Table that the unworthy may not approach.' Dr. R. J. Breckenridge referred in his remarks to the antagonistic position of the two Assemblies and the consequent impropriety of the intercommunion. He said: 'I will not soil my conscience and mock my God by participating in such a celebration of the Lord's Supper.' The Old School General Assembly decided therefore not to commune." Western Baptist Review, page 346, also, Southern Baptist Review, vol. 1, p. 69.

These are my authorities—*drawn from the highest Pedobaptist* sources,—on which I claim to have established all the leading facts in my "Ebenezer" discourse. The *authorities* are themselves a sufficient refutation of Mr. Smylie's charge, that I was led astray by sectarian prejudice. Baptist authorities are not wanting, to the same points, but have been purposely avoided in this instance.

The following facts have now been fully established, *and the authorities are at hand:*

1st. *That all our most learned Lexicographers* assert immersion to be the primary meaning of the word *bapto;*—the *original* and *only* meaning of *baptizo*. And that the Greeks to this day practice only immersion as baptism.

2d. That "the Westminster Assembly did decide that sprinkling should be obligatory on the Presbyterian Church of England,"—though by a majority of *one* vote.

3d. "That the Old School Presbyterian Church did practice restricted, or close, communion with regard to the New School."

4th. That I have fully established the quotations made from The Episcopal Prayer Book; the Presbyterian Confession of Faith, and the Methodist Discipline.

I have further proved in respect to the primitive or apostolic churches, that each was independent of every other,—a little republic within itself; so *now* is each and every Baptist Church. The *Apostolic Churches* were purely democratic; so are all our Baptist Churches. *They* practiced immersion alone as baptism; so do we. Their communion was restricted to baptized believers; *so is ours;—and in* every other *essential particular, we* are a fac-simile. Therefore we claim to be "built on the foundation of the Apostles and Prophets. Jesus Christ himself being the chief corner stone."

If this be true, and if the apostolic model and practice are essential to the existence of a gospel church; then, in all charity and candor Pedobaptist organizations are not gospel churches.

I shall probably be charged with not making my quotations full enough; and I had marked many others, which my already lengthened appendix, will not admit, but I have omitted nothing which was essential to the clearness of any passage.

I now put the inquiry to every candid mind—Can you believe that our Lord Jesus Christ would establish a Church on earth, and give to it ordinances to be faithfully observed, and yet couched in such indefinite terms that *one* of a *hundred* ways might be regarded as a compliance?

If so, would he not in this case have used a word that respected no action in particular, such as *Agaizo*, to purify, or *Kathaizo*, to cleanse by applying water in any way? . . *Raino* and *Rantizo*, express sprinkling; *Cheo*, to pour; *Nipto* signifies to wash as applied to the hands, feet or face; *Lono* to wash the whole body; *Pluno* to wash clothes or defiled garments; *Bapto*, secondarily, to dye; and *Baptizo*, always, to immerse. It was not then for want of a term to express it if he did not make his meaning plain.

If *baptizo* does not signify immersion, only, what word in the Greek language does? or, what word should the Saviour have used, in case he designed to teach immersion?

Ought any but baptized and orderly christians to commune at the Lord's table? or, does not Christ prescribe the terms of communion? If the Scriptures prescribe the manner of administering the ordinances, is it not our duty to adhere rigidly to it?

Here I leave the subject, convinced that further agitation cannot subserve the cause of Christian Union.

M. S. S.

STATISTICAL TABLE OF THE CHURCHES.

CHURCHES.	DELEGATES.	COUNTIES.	POST OFFICE.	Baptized	Rec'd by letter	Excluded	Restored	Dead	Dismissed	Whites	Colored	Total in fellowship.	Ministers	Copies of Minutes.	Contributions	Sunday meetings.	
New Providence,	Sylvester Gardner R. Causey,	Amite,		0	0	2	0	3	4	46	40	86	0	45	4	4th	
Ebenezer,	G. W. Perkins, Wm. L. Johns,	Amite,	Rose Hill,	4	4	3	0	3	7	94	53	147	0	60	10	3d	
East Fork,	Z. Reeves,			0	0	0	0	0	6	67	23	90	1	70	5	2d	
Zion Hill,	James Cain, J. A. Jenkins,		Zion Hill,	1	0	3	3	1	9	43	10	53	0	35	3	3d	
Shiloh,	No delegation,																
Galilee,	G. B. McLain, S. Jackson,			4	1	4	0	1	1	60	41	107	0	50	4	2d	
Hopewell,	J. E. Ford,																
Marshill,	D. D. Rollins, W. F. Cain, R. B. Dickey,			5	4	0	0	0	0	18	8	26	0	20	5	1st	
Salem,	J. M. Lewis,			3	0	0	0	0	1	45	3	48	0	50	5	3d	
Friendship,	No delegates,			3	3	0	0	0	24	34	14	48	0	20	5	3d	
Ramah,	E. W. Wroton,			4	1	1	0	0	0	93	9	102	2	50	5	4th	C. L. Oliver,
Jackson,	G. Kelter, S. M. Brian, G. W. Cattet,		Jackson,	5	3	1	1	0	0	20	3	23	2	00	20	2d	
Mount Pleasant,	James Price, Wm. M. Dorson,		Bogue Chitto,	4	9	1	1	0	6	48	128	176	0	50	5	2d&4th	
Liberty,	C. J. Bates, W. A. Cotton, M. S. Shirk, J. B. Robinson,			1	3	2	1	0	5	57	9	67	0	40	5	4th	
Mount Zion,	R. E. Bates, R. H. Clay,	Franklin,	Meadville,	2	4	2	0	1	3	144	59	203	2	75	6	1st&3d	
				22	6	2	4	1	5	85	16	101	0	80	8	4th	

STATISTICAL TABLE OF THE CHURCHES.—(CONTINUED.)

Friendship,	W. Clark, S. Bullock,	Pike,	Summit,	2	2	1	0	1	1	51	1	52	2	40	8	2d	
Spring Hill,	F. Clark, M. Neal,	Franklin,	Knoxville,	0	3	0	0	0	2	62	11	73	1	50	4	2d&4th	

Liberty,	W. A. Cotton, M. S. Shirk, J. B. Robinson,			2	4	2	0	1	3	144	59	203	2	75	6	1st&3d	
Mount Zion,	R. E. Bates, R. H. Clay,	Franklin,	Meadville,	22	6	2	4	1	5	85	16	101	0	80	8	4th	

STATISTICAL TABLE OF THE CHURCHES.—(CONTINUED.)

Friendship,	W. Clark, S. Bullock,	Pike,	Summit,	2	2	1	0	1	1	51	1	52	2	40	8	2d	
Spring Hill,	F. Clark, M. Neal,	Franklin,	Knoxville,	0	3	0	0	0	2	62	11	73	1	50	4	2d&4th	
Mount Zion,	T. J. Hudson, J. C. Mitchel,	Copiah,	Collamer,	3	0	0	0	2	0	0	0	110	1	80	10	4th	
Bogue Chitto,	J. B. Quin,			19	3	1	0	1	2	105	30	135	0	75	8	1st	
Mount Moriah,	W. Guin, Uriah Gill,	Lawrence,	Brookhaven,	0	0	1	0	0	0	38	3	41	0	30	5	3d	
Sarepta,	H. B. Cole,			5	0	2	1	0	3	42	8	50	1	35	5	3d	
Macedonia,	Wm. East, M. J. Mullen,	Lawrence,	Brookhaven,	4	2	2	0	0	1	44	6	50	2	30	4	1st&3d	
Percy's Creek,	R. Teakle,	Wilkinson,	Percy's Creek,	3	0	6	0	1	4	36	43	79	1	40	8	4th	
St. Helena,	J. G. Taylor, M. H. McCraine,	La.,	Darlington,	0	0	0	0	1	0	20	11	31	1	25	3	1st	
Bethel,	T. Kingsberry, E. M. Tabor,	Wilkinson,	Woodville,	10	6	0	0	0	3	29	30	59	2	40	5	2d	E. M. Tabour.
Shady Grove,	Wm. McLough, J. C. Hodges,			1	1	0	0	2	4	62	0	30	0	25	5	3d	
Fort Adams,	No Delegates,			3	4	3	0	0	2	19	21	83	0	50	5	1st&3d	
Holmesville,	D. H. Quin,			8	7	0	0	0	0	0	10	29	0	40	3	3d	
Coldsprings,	John Williams,			...	...	...	...	...	...	.....	.....	.....	...	.....	3	.....	
Pioneer,	.....	.....	.....	...	...	...	...	...	...	.....	.....	.....	...	.....	3	.....	